

**And remind (others), for the reminder most certainly benefits the Believers
Surah Zhaariyaat, verse 55**

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THE SUNNAH – OUR SAVIOUR

- **According to the Holy Quran**, Our Master, Hazrat Muhammed (sallallahu alayhi wasallam) was sent as a Mercy to the world (Surah Ambiyaa, verse 107). And the Holy Quran also describes Our Master's life as *Uswatun Hasanah* or the "beautiful example" (Surah Ahzaab, verse 21). When reading these two Quranic premises in conjunction, we arrive at an indisputable conclusion: that the Sunnah represents a Mercy to the Ummah, especially for those who follow it. Therefore, following the Sunnah is a sure way of earning Divine Mercy, which is the ultimate aim of every Believer. However, the Sunnah has even worldly benefits, and by achieving these worldly benefits we make our lives comfortable and easy. This too, is a form of mercy. Every Muslim, no matter how weak, claims to love Rasoolullah (sallallahu alayhi wasallam). The manifestation of that love is to practice that Sunnah in our daily lives. The combination of Quran and Sunnah makes up Our Shariah.
- **It is narrated from Imam Ahmed bin Hambal** (*rahimahullahu ta'ala*) that he said: "Once I was with a group of people. They were at a river and they all intended to bath; hence, they removed their garments and entered the water completely naked. I said to myself that I will practice on the hadeeth of Rasoolullah (sallallahu alayhi wasallam) that says: *"He who believes in Allah and the Last Day shall not enter a public bath except with a lower garment (to cover the satar)"*. So, I did not become completely naked. That night I had a dream wherein someone said to me: "O Ahmed! Glad tidings to you! Allah has forgiven you because of your acting on the sunnah, and He has made you an Imaam who shall be followed." I asked this person: "Who are you?" He replied: "I am Jibreel".

(Narrated by Qaadhi Eyaad in his book on the seerah, *Ash-Shifaa*)

Hazrat Hasan bin Hasan, a grandson of Hazrat Ali (radhiyallahu anhum) once saw a group of people milling around the grave of Rasoolullah (sallallahu alayhi wasallam). He prohibited them from this, saying that Rasoolullah ﷺ had said: ***“Do not make my grave an EID, and do not make your homes like graveyards (i.e. by not reading any salaah therein) and send salawaat upon me from wherever you are, for your salawaat shall reach me.”*** (Musannaf Abdur-Razzaq 3:577)

From the above statement we learn the following:

- An Eid is a celebration coupled with worship. It is haraam to conduct such an activity by the Blessed Resting Place of Rasoolullah (sallallahu alayhi wasallam). Therefore, it will be even more sinful to do this by the graves of the Auliya.
- Salaawat upon Rasoolullah (sallallahu alayhi wasallam) will reach him; he does not come to the place where Salawaat is recited. Instead, the Malaaikeh will deliver our salaawat to him from any corner of the globe.
- One should offer nafl salaah at home, and at times, even the sunnats should be performed at home. As for the faradh salaah, this should be offered in the masjid.

Imam Shaafi’ee (rahimahullahu ta’ala) said: “As for the sunnah, we have no option but to follow it.”

May Allah Ta’ala grant us steadfastness on the Sunnah, and protection from Shaytaan. May Allah grant us His Eternal Pleasure, aameen